M 1717

Saturday, November 15, 1969

Barn Lunch and Afternoon

Group II

LUNCH

MR. NYLAND: So I--I'm afraid that this will probably be the last time that we're up here. I think that after this Sunday, that is tomorrow, if tomorrow is all right, we'll still be here, but I think next week we will be having lunch downstairs in the kitchen. It will mean a different kind of an arrangement, of course, and with many people like today when we are close to a hundred, it is going to be rather discouraging to some of them who will have to put up the tables and to see that there is enough room to sit. But I think we have to do what we can. It cannot be helped. We cannot just say to certain people not to come because we cannot accommodate them. So consider this tent for the last time. Unless you do movements - we'll try to keep it open for movements until perhaps such a time that maybe even for movements it will be too cold. And then of course we have to make again other arrangements. It's rather difficult when one is a growing concern. You move from one place to another sometimes, and move headquarters and it expands and ex-

pands.

It will be interesting to look at the possibility of this kind of Work and that kind of an organization. And I'm always afraid that we spread ourselves too thin, that even that same kind of a remark can be applied as far as other groups in different cities is concerned. But there is enough momentum possible for them if they start on their own and really want to continue it, because they feel it is necessary. With us it is a little different because here we are already established and we keep on adding a few people to it and every once in a while, new people who really do not know enough and although we every once in a while also try to safeguard against it, it will be very difficult after some time to make sure that we don't forget Work.

It is so engaging to have only theory. I think it is of course much easier; also it is much more enjoyable because as long as you can talk about Work, you can really have great fun because you can then see how different things fit together and how in your ordinary thoughts and whatever there is that are--that may consist of your interest in different directions, how different things are related, and you even can become--you can sit in admiration for ALL AND EVERYTHING and thank Gurdjieff for what he has written up. The tendency for all of us is always to become too intelligent, and the kind of thing that Gurdjieff at the time warned for--with Orage, I think we have a chance of running into the same--exactly the same thing. And it's not that we don't see the danger. The danger is only enhanced when there are many more people. How can we solve that? Because it has to be solved. There is no doubt that it is quite useless to continue to think about Work, because the meaning of Work is Work and not to just to be exposed to a few ideas and concepts. If we go out from that premise, how

can we reach that particular goal?

In the first place, those who are, you might now say, the nucleus or are made up of people who have been in touch with Work for some time and who themselves have had experience of Work as a result of such attempts they have made to wake up or to create for themselves something of a conscious and a conscientious nature, they of course become responsible in the first place. And I would like to give those who feel that they have that kind of an attitude and already consider themselves changed because of the effects of Work on them - I would like to ask them to take on to themselves a certain kind of a task. It is not a task on which they have to report to anyone. And I only want to mention it in order to help to offset the danger of a large group. I said last Wednesday the possibility of having smaller groups again here and there for those who want to find out what is Work because we cannot do all of that on a Wednesday evening. But those of us now who are a little bit more mature in Work, who have had experience that they know that Work can have a place and that they also know that when it is at the proper place it becomes helpful to them in their own life, that they would like to try to consider - I hope that they like that - that they would consider those people who are newer or where they think that some of them who are not as well equipped as yet or for whom Work may not be as clear, that they would consider them as their friends. It is only in that particular way I feel that word by mouth, telling people and helping them and to be there when they may need it, will really be the means by which this kind of Work will be maintained.

We are not interested in quantity material. The interest all the time must be in depth, in the reality of the quality of what is really meant, and what we are trying to do, and to put every effort in the proper perspective, and we only will be able to do it because if such people could take upon--upon--themselves the task to talk to others, they would find out for themselves what is really essential as value in their own life and it will make them much more considerate and also at times I am sure humble. But the total effect will be that those who are new and who will help to sustain, because there is no doubt that they will in time when they remain--remain sufficiently serious that then they can be of help when they in turn again and again. This is the way it will continue if you wish. If you don't wish that, I am afraid all the efforts we have made so far are written up to be destroyed.

I consider it that serious, and until you come to the conclusion that it is a serious question, that is, that you have to become interested in the maintenance of this Work, you are faced with the problem that that what you derive from Work for yourself is still satisfaction of your own selfishness, and that the command from the Lord is quite different, because what is the reason even that Work exists, because there is no doubt it does exist. It may not be entirely the way we think and we may make feeble attempts and we even may make mistakes, but there is an essential quality in what we talk about and what Gurdjieff has really formulated. The way out of a state of unconsciousness, and that every attempt we make and where it is verified in our own life, that we know, it does apply and it has a very definite result. I'm quite certain that some of us are convinced

that that is really a good road to take and perhaps the o nly one, as Buddhism affirms it. We are not far enough to say it is the only one. We can believe in it, but for us it is the one we pursue.

If we continue with this and that what is then for yourself a satisfaction of your own life and selfishness, as long as you stay there and don't do anything further, it will fall apart. Your coherence between people is of course a common aim, not an individual aim and the realization that there is Work on this Earth and to what extent you now believe that for some reason or other you came in contact with it, that then you also must assume that since it happens to exist, it must have a meaning, because it just did not happen accidentally. And if that is the case, there is a responsibility for spreading it again, not thinly, but in its simplicity and in whatever depth that is necessary for it. If one takes to this Work and uses it, you have already the obligation to communicate it to someone else. That you incur when you become interested for yourself to grow: that that what is then a new kind of life in you must be spread out further because you, as indiviudal, are not entitled to keep the development of your inner life entirely to yourself.

When one Works, one takes part of the totality of either knowledge, understanding, feeling, emotion, or whatever is a description of that kind of entity of material of an objective kind which enable a person to become free. And when you take a part for yourself, the obligation is to return it. When you take a part, it is as a gift. Fortunately coming in contact with this kind of a gift, you may wonder why it was you, like of course you can wonder about many things, why they happen to you. Not

all the things that you experience have in it the necessity of to continue with them and returning it, but this happens to be one of them that whenever you partake, and I use this word now quite advisedly, of the holy sacrament, that then you are under the obligation to belong to the disciples of Christ. And then there is a command that you have to preach and you have to try to understand the condition of those who are, from our standpoint, like heathens or those who happen to be still asleep, and when you feel that you might be able to help them to wake up a little. This is not the payment to Mother Nature. This is the payment to Great Nature. That is the obligation you are under when you wish selfishly to develop. If you don't take it that way, that what you try to make for yourself, I am afraid will be destroyed. No one who remains selfish is allowed to enter into heaven.

When you try to think of each other, when you try to look at them, and I hope it goes through your mind and then takes place in your heart, that what you think, in accordance--in accordance with your heart what you will do. When you wish a person a good year and you think of them, you give it attention; you see how they are, how their year has been and what has--has been accumulated which now on such a birthday becomes a potentiality. What is it then that you wish: to assist in the actualizing of such potentiality for them and to help create a surrounding in which they can grow and that you actually consider them, not just, 'I wish you a happy birthday,' but that your thoughts will linger and try to go, you might say, around them a little as if for a little while you allow them in your mind to have a place in your world, because only then you can care for them. You have to allow a person who has a birthday to be taken into your heart for a little. It has

nothing to do with them because they may not even know it and you don't have to tell them that that's what you are doing. But nevertheless I think it is necessary to do something of that kind when you say, 'I wish you would have a good year. I wish you can grow. I hope that the future for you will be enlightening. I hope that in that what is now this coming year, you will be able to utilize the moments which are unforgetful from our standpoint of an objective kind and that I hope that more and more of such moments will come and that then you will have the strength to take them and to extract from them that what is really necessary for your further growth.' It is as if one lives with a person then for a little while. I say as if, because you open your own world for others if you wish to allow them to come in. You have the key to your own world. You don't have to give them to anyone unless you want to. But when you want to have someone come towards you, as it were, perhaps even when you are older or more mature, a birthday is a very good day to open the door.

As a group we have obligations to each other. I do not know how you explain solidarity for yourself but if you understand the principle of cohesion, that is that it belongs and is extending its tension to different parts of the whole: that is, that what are parts of a personality become connected so that in each form of life in each cell, there is the realization that that belongs together as a body. That is solidarity. The solidarity for a person is exactly the same in principle as the solidarity of a group and then the parts, as members of a group, have to know of each other that they belong and that they Work in the name of something that is higher for all of us. When you look at a birthday that way, they become for one

day part of your life, and during the rest of this day I hope you will think of Judy and you will think of Cindy. Their birthdays just have passed. They are also Scorpio people. Maybe they need it because I think that they are dependent a great deal on that what is given and they hope deep down in their heart that they can be understood.

I hope you have a good afternoon. I hope you will remember that question of solidarity. In that kind of solidarity there is the strength of this group, when it is combined, when we are in that sense one, and that also have given up that what was opposing such unity, that there is enough of that kind of sacrifice for the sake of becoming one, to think together, to feel together, to Work together, without the other knowing in the sense of ordinary unconscious communication, but definitely becoming aware in the sense of a possibility of communication of a different and higher kind, so that to start with, one can feel emotionally the presence of a person affecting you and that you in turn can direct your energy towards those you wish to help. It is the beginning of that kind of work. It is the first step. The second step is communication on the basis of real intelligence, and that is still in store for us. We are just beginning to understand a little bit of an emotional state. I hope you can Work; and Judy and Cindy, a good year.

So Bill, can we play a little bit, I hope?

AFTERNOON

MR. NYLAND: So, we will make it a question and answer evening. Ask. Ya.
Questioner: This morning when I was going towards Firefly House and it was

snowing and everything and I really felt full of life and I had a very strong wish to make a Work attempt and I found that I really didn't know how to utilize any of the energy that I had towards the attempt and I just kind of watched all the energy overflow and I didn't know what to do with it really ... and how to use it.

MR. NYLAND: Are you sure that's what happened?

Q: Well, it seemed that way.

MR. NYLAND: Where did the energy flow to?

Q: It just kind of flowed out.

MR. NYLAND: Let's call it is a life energy because you were excited of some kind and or you liked it. Where--at what point did you make any attempt?

Q: Well, I tried to watch myself walking, watch what I did, and how I reacted to the energy.

MR. NYLAND: Do you know what we mean by Work?

Q: I don't know.

MR. NYLAND: Because you used the term, you see, 'make a Work attempt.' Try to describe it. What did you do?

Q: Well, I just tried to observe how I was walking and what I did and, well, when I got to Firefly House, how I spoke to people.

MR. NYLAND: I'm sorry. It's all wrong. You consider observing in an ordinary sense. All you do--what you did was noticing. How long have you been coming?

Q: Three or four months.

MR. NYLAND: And were you in any little group before?

Q: No.

MR. NYLAND: Did anyone ever tell you about Work?

Q: No.

MR. NYLAND: Then there's not much use, is it? Huh?

Q: No, not much.

MR. NYLAND: You want to know about Work?

Q: Yes.

MR. NYLAND: As you walk, your body is walking. The fact that the body is walking means that it is there. It exists. Work means that something in you becomes aware of you, walking, becomes aware of the body existing, which when it exists, has a manifestation of walking. And Work is the registration of that fact. There's no inquiry about how or the reason why, or even noticing other people around you. One becomes concerned within your own world of the fact that you exist, and that something which is not entirely you, in the ordinary sense of a thought, is aware of you existing. We simply indicate that idea as if at certain times one wants to create something that will function in that sense only. And the word observation is limited to be used only when what is meant that something in me becomes aware of myself. That is call 'observing myself.' But the requirement of that form of observation, which is better expressed by an 'awareness' and which takes place on the part of something that could start to function objectively towards me which I call 'I' or the beginning of 'I', is that the requirement for that kind of an observation is that that what is being observed is not described in my 'I' or is not felt in a certain way in the 'I' as liking or disliking. The 'I' only will make a statement that I as body am existing on the Earth. And that is Work. So if you walk to the Firefly House maybe tomorrow or some other time, will you stop at a certain time;

as it were, try to come to yourself. That means there can be a realization in you that you exist even with your ordinary mind. And that then you make your feet start to move and walk very slowly and then try to imagine that something is there also present to you which becomes aware of you as you walk. All right?

Q : Yes. Thank you.

MR. NYLAND: That is a Work attempt.

Sometimes the question comes up, where is this 'I'? And the sole reason for saying it is as if outside is to illustrate that when anything is outside, it is not attached to me. When it is not attached, it need not be subjective. So that then this 'I' can function in a different way. Because if it were still part of me, it still would be subjective. When 'I' functions in an objective sense, it again establishes a relationship between that 'I' and myself. So instead of continuing of having it separate from me, the fact that 'I' becomes aware means that there is a relationship, and that this what I call my body is concerned also about the fact that 'I' exists. As long as I understand that this 'I' must function in a non-subjective manner, and if for that reason I simply say, 'I project it outside of me first,' I illustrate by that that in that freedom, it can really look at me without being partial about myself and it's easier to understand that. Also when I say that that what is the observation process which has to register the existence of myself, it's easier to imagine that that what is outside receiving certain impressions of me as I am, that that can take place at the same time when I exist in a certain way. But otherwise I don't need that particular idea because once when I know what is

meant by real objectivity, this 'I' could be at any one place, inside myself or outside. So then when I start to consider, 'where could it be,' logically I will assume that it must be within me, because I have no power over anything outside of me existing. I have a power in imagining that something exists outside, but in reality all that I know that can exist which is still part of me is an atmosphere. So starting to think then how this 'I', which must now function objectively, can really function and still be a part of me, I must then imagine that that what is now this 'I' and is separated from me, still is within; because the observation process is a certain mental process and that, of course, is connected with what takes place in the brain. So that I imagine now that if this so-called objective faculty could be in existence and still under my particular control in wishing it, that is, this 'I' to be created, I want to create it in such a way that it can function in the sense I want it to function. That is, I want that part of me to function as a recording apparatus and because of that I say it has to be in my brain. And in order to illustrate that further, that a certain section of my brain can function objectively and the rest of my brain will remain subjective, I illustrate it every once in a while by saying it is as if a certain section is separated from the rest. If I want to describe it I say it as if there is a little fence around it and that this little section now can operate by itself. And then I can endow it with the possibility of having observation powers regarding myself and that that what is then a state in which this 'I' must be of awareness, all that is required then is a mental process which I call 'I' being aware of the existence of myself. It is then that this kind of mental part or section functions completely in line with that what I am already familiar with in

an unconscious state. Because if I close my eyes and then make a statement about my big toe and not seeing it, I can still say I know it exists. You might say I don't even have to wiggle it. I can actually know that my body is there even if it were not active or even if it didn't breathe. But when my body is active and I walk and I close my eyes, my mind also functions and receives in the dark impressions of the existence of myself and not through my ordinary eye, that is my physical eyes, but through a certain process which I call then an alertness to myself without being dependent on any visual organ. So the idea of having something that functions separately from the rest of my brain is not at all a new kind of an idea. I can have ten things go on in certain sections of my brain without having any interference. I can continue to see and receive impressions; at the same time I can hear; at the same time I can formulate words; at the same time while I say these words something in me can hear my voice; at the same time while I am doing all this, I can move my fingers and I can even in my mind register that they are cold or that I am at times in my mind considering that what I am and I have a criticism and say, 'I'm nervous.' I could even know that my heart keeps on beating and here are at least seven or eight different functions of the brain all taking place at the same time without interfering with each other. So it is not at all strange to assume that a certain part of the brain now specially reserved for the purpose of observing myself, that that is also separately functioning from the rest of my brain and that then that particular part I would like to educate in a different way.

When I say I want to educate it, there must be something in me that wishes to educate a part of my brain. And if that part of the brain could

be educated simply that it will follow instructions, then that what gives the instruction has to be more powerful than the brain itself. And then of course I ask, 'What is this in me that says I wish to wake up or I wish to observe myself?' Because when I say this, it is not really my mind that can give a command to another part of the brain, because from the standpoint of myself, the different parts of my brain all have their particular place but they have nothing really to do with each other. Because if there is something in me that says, 'Don't talk,' I can make my mouth not talk by not giving it attention in that part of the brain which causes me to talk. That is, whenever the activity coming from the brain is translated into a form of behavior, there is a control of some kind in the brain itself. But if one part of the brain wants to ponder and tells the part that is formulating not to formulate, I am up against it. Because the pondering part and the formulating part have really not enough contact between the two that one can be stronger than the other. And this of course hangs together with the fact that that what is the brain as a whole has nothing to say about my feeling center as a whole; and that these constant conflicts which take place in the brain, it's really nothing new, because I can start to weigh, that is what is pondering in the brain. It simply means that there are two facts. I want to find out which is of more value than the other. So already in my brain I have a possibility of using two facts and comparing them and all of that is mental. My mind is sometimes extremely useful for those purposes and even the thought that I ought to Work has to be followed by the desire that I must and then wish to Work. I want to create then this 'I', but the wish to

create cannot come from another part of my brain. It can come with consent from the other part of the brain but it cannot give an order.

Will you let me know when we get to the end?

When I say I wish to Work, of course I mean that there is something in me that is desirous of creating an 'I', and that the purpose of creation of an 'I' is that I believe that in doing that I will increase the self-knowledge, and since it is linked up with the desire on the part of the self to acquire more knowledge, there must be something in me equal to that self which then finds that it needs more knowledge, from where then comes the wish to create 'I'. And this becomes now quite fundamental, because when one has a wish to Work, the stimulus of that wish comes from the realization within myself of the necessity of having this wish, and that what is now myself must have a certain kind of knowledge, that more knowledge is needed for the education of self. And this brings me back immediately to what I consider 'self'. Because when I say my personality is myself, even when I say, 'I come to myself,' I mean by that that something in me knows that myself as I am as a personality exists. But that statement does not lead immediately to a wish of the creation of something like 'I'. In order to create an 'I' which I must describe as having more potentiality and possibility and also a definite quality of objectivity, that what wishes to create it must have an equal value. It means that that what I say as 'I' being created in order to help me, this 'I' must be worth more than me, otherwise 'I' cannot help me. When me is my subjective state, I can simply say that 'I' is objective and by the fact of objectivity it can help my subjectivity. But if I want to say something in me creates this

'I' and 'I' has to be objective, that what I believe . . .

It's already there? Go ahead.

TURN CASSETTE

Did you miss anything?

When 'I' has a quality of objectivity which as a definition must mean that it does not belong to this Earth, my wish must also be stimulated by something that has that same kind of a quality. I can create something that is of equal value to me. I cannot create something that is higher than I am because I have no means of going up but I have a means to remain on the same level and there is a possibility of going down. So in this creation problem, I want to say that I wish to create 'I'. But 'I' has a very definite quality. So my wish comes also from a very definite quality of myself. Therefore, this wish must come from a quality within myself which is primarily not subjective. And that sometimes is difficult to understand, but if I link it up with the way I am and I see what there is in me and mixture after mixture, that I finally realize that there are certain wonderful qualities also in me and that my wish for the creation of 'I' should be of that kind of a caliber. So pure that it almost could be objective, but I do not reach that state in a subjectivity, so I'm still stuck with what is the cause of my wish; and the only way by which I then can understand it is that it is not this particular form of my personality but it is that what belongs to a different kind of a level. I call that 'my life.'

And in order to concentrate that in something that gives an order or

instigates in me a wish, I then say this Magnetic Center is a point where the quality of Magnetic Center is indicated by the fact that it is free from the law of Mother Nature.

When I use the word freedom now, it means that that what I wish this Magnetic Center to be is to be not subject to the laws of my personality. It means that that what is my personality and now living under a law, it really lives under three laws which determine the functions of my mind, the functions of my feeling, and the functions of my body. And when I say that this Magnetic Center should have a quality not inherent in any of the other three functions which I call natural, it has to become supernatural in its principle of existence. And thinking about that further, I say that this 'I', as being wished for, and the wish being felt within me, that the motivation comes from this Magnetic Center, and then representing life, I then forget that Magnetic Center is really the point of origin; but when I consider the subjectivity of my personality and the realization that this Magnetic Center must be more in quality, I give the Magnetic Center a particular quality of life and I call that 'infinity.'

When the wish now comes from that wish of understanding infinity within myself, I get stuck with a kind of a word like 'infinity.' But I do know the word life and again in order to satisfy my brain, I then say 'life is eternal' because I know what is life. I do not know what is eternal but I want to indicate that life is of a permanent character and that that what comes as a consideration of life which then originally existed in my real self, that then the wish for self-knowledge comes from that realization of life as it is now and not as it used to be. And this compari-

son between the condition of my life at present in which it is encased in a personality and that what life remembers as what it was in reality when not encumbered by a form, gives life itself, and because of that Magnetic Center a certain knowledge of its own existence as it is and a realization of being bound. And it is from that realization that the wish starts to create an 'I', because then the level of my wish is not an ordinary kind. The level then comes from that what is my heart, this time functioning again as if outside of the body, and this heart is functioning in a dual way. It belongs to the physical center and it furnishes the blood and I say it helps to keep the body healthy. But then when it is under the influence of this emotional state and that heart then, becoming involved in my wish, the character of a wish becomes different when it has to do with the higher level of being as indicated by my real self and that what ultimately should be my 'I'. And then this heart starts to function, I say, as if outside, but it belongs then to a different level and not to my physical body. It starts to belong to my emotional body and so the level that my personality at the present time occupies is now totally raised to another kind of a level in which there are three points which make that particular plateau permissible or also feasible. One point is Magnetic Center, the other point is my 'I', and the third is my heart. This is the picture a man should have in mind when he starts to consider the question of'How do I Work on myself?' This is the necessity of first realizing 'Where does the wish come from?' And it is quite certain at that time to know that it does not come from your ordinary mind and it does not come from your feeling, and it does not come as a necessity for the completion of your body. That is the

level of your personality and nothing of this kind of Work is born there.

It comes from the higher level and the higher level is at times only projected as the potentiality of a triangle not as yet connected even but only three points existing. When one sees this in the particular light where Work really should belong and how Work should be considered, the three points of this higher level of being are an indication to God that someone is striving to become conscious and conscientious and the wish to have a will. It is as if that is a symbol which is indicated on the surface of my own life as it is lived on Earth. It is as if his Endlessness looking through his own telescope, looking at the Earth, and discovering little spots of triangles lit up by the desire for a Magnetic Center, for self-knowledge; in 'I' for the wish to guide; and in one's heart for the wish to grow. And it is this triangle, I say, lit up, which is then noticed by His Endlessness. It is as if God in his infinity constantly wishes to find out where are points of crystallization, because this happens and has happened when the world was created as a whole and the universe became alive. It was this wish on the part of His Endlessness to become crystallized in a certain form in order to give permanency to Himself and to create conditions in which time would not affect Him any longer. For the Lord it meant that what had to be created could then become dynamic and because of its momentum could become a perpetual mobile.

For human beings the same problem exists. They wish to be free in order to remain free. They wish to be dynamic in order to be able to stand still. They wish to live forever and ever in eternity without having to be destroyed. And in order to understand what is really the destruction process, a man in

considering himself says, 'I am perfectly willing to pay the price of my body, provided I can have a triangle which will indicate eternity to the Lord.' And so when the spirit of God moves over the waters of the existence of man on Earth and he sees here and there S. O. S., saving one's soul, indicating by these little triangles which are in the image of the Lord as tri-unity, He then comes down to help and this is what takes place when one really wishes to Work; because it is not only that I have the wish and it is not only that I create and it is not only that that what 'I' is observes the personality, but it is this what maintains the triangle to become an entity and under the influence of what I say this Holy Ghost recognizing the flame which is in each point, that sends down to Earth to represent His Endlessness for humanity. And it is then that that what is my real wish is kindled and flares up. The little triangle is only at the point where a man wishes and where he has a little pilot light which he knows is subject to all the destructive forms of nature. He wishes to protect it and he would like it to glow and give light and heat and he's afraid that maybe prematurely it will blow out and so in his design of a triangle he indicates that something in him is alive, but he needs help and it is that help he asks for to save his soul, because that what is the pilot light is the beginning of his soul when afterwards it will grow out. The pilot light in a man is in his brain; it's not in his heart. The brain is helpful to indicate already in an unconscious state the direction in which man can go, but that what is in the brain is the knowledge which has come from his intuitive life, and this is really then how it happens that if a man wishes to Work, that what instigates this kind of a wish comes from his Magnetic

Center wishing to be set free. And then in the creation of 'I' and the formation of that what will be his heart functioning, that then the Lord descends upon man and that He helps the pilot light with his superior knowledge, strength and freedom from space to make that grow out with the energy as coming from above.

The prayer of a man when he wishes to unite with His Endlessness always should be indicated by a triangle and not by the Law of Seven. The Law of Seven when one prays and one asks for all kind of things having something to do with the existence of his life on Earth will not be heard by the Lord. It is only when there are the three points which will be united when a man uses his three centers in the aim to reach God that such a prayer coming from his heart, coming from his mind, coming from his physical body, in which the head, the heart, and the hands are united, even unconsciously indicating because of this tri-unity that it is not for this life and it is not for this Earth but that the first requirement is that what is essentially oneself realizing more and more the dependence on the Law of Three and wishing to get away from the one, four, two, eight, five, seven so that then the completion of a man can reach the point nine in which then the Law of Three is simply consumed because of the circumference of the circle and that what is the circumference becoming the spiral takes with it this triangle and the three points, nine, three and six, becoming closer and closer dependent entirely on how many cycles one has to go through before the final point will be reached.

Whatever levels there are for this kind of development of which we know really very little, then only a few states of consciousness, that then

in man when he prays, he prays for the possibility that his triangle becoming one, that what he sends up as his flare towards the Lord is the result of his wish to create and it remains a little bit of a plateau, although at a higher level, and then he waits; but the flame is kept going as a little light wishing constantly to become eternal. That is why man has to keep on having an 'I' which 'I' can remain awake so that then when this 'I' is awake and the Lord comes to turn it on further and higher and in time in full glow, that he will not miss that event of his life. It is that point at which his ordinary existence as the outer world gradually disappearing, living more and more in his inner life, that that what is essentially his inner life becoming closer and closer to the point of Magnetic Center, reaches at the point of that what is of paramount value in himself that what is his life in essential essence, willing to leave entirely the Law of Seven and entering through the Law of Three into fusion with His Endlessness.

I talk now many times about Work as having a very definite emotional quality, and that when one considers this whole question of wanting to Work, one has to enter it in fear and trepidation. One is in the presence of something and simply to say it is worthwhile is really a little stupid. It is the question of your life, because it is really that what will determine if ever you will be out of all forms and be freed from them and in at-one-ment you will be able to continue to live. Approach Work as you would approach when you are very young your father; not knowing enough about how human he is, one has an image of God and that what one first sees when one opens one's eyes and the persons around, logically it would be the father as that what was the cause of his arising, that then the child will recognize in his father

the mighty force of the universe.

This is a child's real Self and this Self which we write with a capital S is that what afterwards requires more and more knowledge. It is as if this real Self is almost endlessly empty and wishes fulfillment, wishes to grow to its fullness, and that all during one's life that what is one's Self has been pushed in the background and instead of being a child of the real father, that he became a stepchild of a substitute. One wants in Workd to establish again the real relationship of one's life as one lives it with that what is the totality of God as He lives his life. One wants to bring back the real relationship to be as a child and then to enter into the Kingdom of Heaven. One wants to use vehicles which can be useful for the possibility of continuing this life through all kinds of forms. One wants to build a Kesdjanian body which then with the heart as a central point will take care of the formation of that what is given during an emotional state as a possibility of development for oneself when once that life is free from the physical body.

It will go through stages of a soul, ultimately when the soul can be, and then realizing in the necessity of fusion of three bodies, the oneness which then can exist enters into the new realm of cosmic consciousness. And again whatever there may be at different other levels above--above or like concentric circles within and within and within reaching finally that what one really wishes: to be at rest in the midst of activity.

The necessity of seeing this, that is, the necessity of realizing also what is inherent in coming to the Barn so that at a certain time in your life like this that you are reminded of the sanctity of that what you

tomorrow or whenever, you will recall in gratitude that something could remind you of the value of your life.

I hope you have a good evening and a good day tomorrow wherever you may be. I hope tonight all of us will pray. In prayer I mean you sit quiet; you come to your real Self. You ask your real Self to speak to you. You stay quiet because you don't know. You hope. You're afraid you might miss when this, what is your real Self, speaks. And then I hope that it will, that this Self will tell you through your conscience what is the most important thing in your life. And that remains your secret, and with that then you can rest; and the obligation the next morning is to remember yourself in gratitude.

Good night.

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